that his daddy had given birth to him, and his mummy to the girl, evidently the notion being that his daddy must have given birth to him because he was like his daddy. One surmises some repercussion of castration anxiety and dread connected with the idea of having been born from the mother.

In the quoted passage from Rasmussen (p. 163), again we have the phantasy of babies being made of food and coming out of the anus. In this case, however, the phantasy was reinforced by the actual terms of explanation given by the mother. The same child's notion of the " meat-man " who manufactures ladies illustrates, in an obscure way, the food theory.

In the conversation between the little girl and boy in my last incident in -this section (p. 162), the girl shows us her intense anxiety when the boy challenges her happy assumption that she will have boys of her own. She feels the unconscious hostility expressed in his saying, " I don't suppose you ever will, though " and cannot bear the fear of such a possibility which this stirs up in her. " To be just an ordinary mother " was Mary's solution to her inner conflict, but since it was yet so far removed from real attainment, she could not feel secure in the hope that it would come true, when challenged in this dogmatic way by a boy playmate. She must have felt that he was saying, " / would not give you any."

8. CASTRATION FEARS, THREATS AND SYMBOLISM

We have already noted hints of those anxieties in the child which, when fully developed with specific reference to the genital organs, are familiar as fears of castration. The incidents grouped under this section give us plain illustrations of such fears.

In the boy, this anxiety takes the form of dreading that his genital organ will be attacked, injured or

removed altogether by parents or rivals. The ultimate dread is that of the loss of all capacity for sexual pleasure,[1] but it is most clearly seen in the specific form of fear of losing the genital itself. In the girl, castration fears are rather more complicated. On the one hand, the girl commonly believes that she has already been deprived of a penis. In unconscious logic, not giving is equivalent to taking away, and she phantasies that it has been actually removed. But, deeper than this actual envy of the penis and grudge because it has not been

[1] For which Dr Ernest Jones has suggested the term *aphanisis*.